

THE DUTIES OF
The Christian Soldier.

A SERMON,

PREACHED AT

HUDDERSFIELD,

On THURSDAY the First of JANUARY, 1792,

BEFORE THE

Royal Huddersfield
FUSILEERS;

AND PUBLISHED

AT THEIR REQUEST.

By JOHN LOWE, M.A.

CHAPLAIN TO THE CORPS, AND VICAR OF BROTHERTON,

SECOND EDITION.

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TO
THE OFFICERS AND PRIVATES
OF
THE ROYAL
HUDDERSFIELD FUSILEERS;
AND
TO THE GENTLEMEN OF THE
COMMITTEE;
THIS
SERMON
IS
MOST RESPECTFULLY DEDICATED,
BY
THEIR MOST OBEDIENT
AND
MUCH OBLIGED HUMBLE SERVANT,

Brotherton
January 15, 1795.

JOHN LOWE.

THE OFFICERS AND
JAMES ROSS
HUDDERSFIELD FUSILIERS



TO THE OFFICERS OF THE
COMMITTEE

SERMON

MOST RESPECTFULLY DEDICATED

BY THEIR MOST OBEISANT

AND HUMBLE SERVANT

JOHN LOWE

A
S E R M O N.

1 COR. xvi. 13. 14.

WATCH YE, STAND FAST IN THE FAITH, QUIT YOU
LIKE MEN, BE STRONG. LET ALL YOUR
THINGS BE DONE WITH CHARITY.

WA R has been denominated the scourge
of the human race,—and the innumerable
calamities it brings in it's train fully justify
the appellation.—'Tis impossible, for the
feeling mind, to reflect on it's ravages,
without horror,—or to meditate on it's de-
solating carnage, without a tear for suffering
humanity.—What is so great an evil in
itself can never proceed from a good cause :
—Accordingly, in scripture, the origin of
wars is ascribed to the operation of lawless
and malignant passions:—“ They come even
“ from our lusts.”—And, as long as hu-
man

man nature remains what it is,—depraved and corrupted;—as long as men continue aliens from the commonwealth of Israel and rebels to the Prince of Peace;—so long will the kingdoms of this world be visited and scourged with the miseries of war:—They must first become “the kingdoms of our Lord and of his Christ,” before we can expect them to “beat their swords into plough-shares, and their spears into pruning-hooks;”—before we can hope to see the time, when “nation shall not lift up sword against nation, neither shall they learn war any more.”

Are there, then, no justifiable occasions of war?—None, that I know of, save those of self-defence, and self-preservation;—and writers on the civil law have defined *that* to be a just or defensive war, where an injury has been perpetrated, is attempted, or feared. —*Such*, in every point of view, is the war in which this country is unhappily involved. —Our Commerce was attacked,—our King and Constitution menaced,—and the most industrious attempts were made to excite commotion

commotion and rebellion in the land.—Yet, however justifiable the cause of the present war, it has not been prosecuted with the desired success:—It's progress has been unfortunate,—and the objects* of it, *reparation for the injury we have sustained, and security for our future peace and safety*, are yet unattained.—On the contrary, our enemy, elated with conquests, threatens and certainly meditates nothing less than our destruction,—From foreign enemies, however, England, if true to herself, has little to fear:—But, from foreign enemies, aided by domestic traitors, what has she not to dread?—Every thing that is, or ought to be dear to us, as *Men*, as *Englishmen*, and as *Christians*:—For, on our final success in this eventful struggle, will depend the safety of our persons and property,—the preservation of our liberty and laws,—the existence of our King,—and the maintenance of true religion and virtue.

When such are the evils we seek to obviate, and such the blessings for which we contend; can any precautions be too wary,—any preparations

preparations too vast,—any exertions too strenuous?—Not in the judgment of any man, whose mind is not perverted by false philosophy,—whose principles are not injured by deistic infidelity,—or, whose reason is not enslaved by the prejudices of a system, and bound by the fetters of a party zeal.

These sentiments are sanctioned by the conduct of the great body of my countrymen.—The inhabitants of this populous and opulent Riding,—and more especially of the commercial parts of it,—have exhibited the most substantial proofs of genuine loyalty and disinterested patriotism;—and the appearance of this respectable Corps, on this day, is an animating and an additional proof, if one were wanting.——To them, I must now, in a more particular manner, address myself,—and with a more immediate reference to the profession which they have voluntarily adopted:—The duties of which, I doubt not, they will discharge in a manner equally honourable to themselves and beneficial to their country.

“ Watch

“ Watch ye, stand fast in the faith, quit
 “ you like men, be strong. Let all your
 “ things be done with charity.”

I. “ Watch ye.”—The christian life is, in scripture, frequently represented as a state of warfare;—and the christian is, under this idea, exhorted to the performance of his duties, in terms borrowed from the military art.—A leading duty in a good soldier is *Watchfulness*;—the importance and necessity of which duty must be well known to all those who, having enlisted under the banner of Christ crucified, have laboured to continue his faithful soldiers.—Experience will soon convince the christian, not only that his spiritual enemies are numerous and mighty, but that they are also subtile and alert in seizing the advantage of an unguarded hour.—He is aware, that every favourable opportunity in assailing him will be improved with avidity, and that a successful onset will endanger his complete overthrow.—He, therefore, prudently consults his security in watchfulness.—He keeps constant guard over the senses, lest,
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through neglect of the outworks, the adversary should gain possession of the citadel of his heart.—He watches the world, lest it's smiles should seduce, or it's frowns betray him, into heedless security, or mean compliance.—He knows he cannot serve two masters;—and he values too highly the liberal service of his God,—the glorious liberty of his children,—and the peace and pleasantness that attend the obedience of faith,—to be ever inattentive to the means of perseverance.—His watchfulness is excited by a dread of the evils that threaten him, as well as by his sense of the blessings he enjoys:—He, therefore, diligently guards against a surprise,—that, robbing him of all his present comforts, might eventually subject him to the base slavery of sin,—the painful drudgery of vice,—and to the anarchy and misery which ever attend on Belial's wretched sons.

Our Lord well knew the importance of this duty of watchfulness,—and, therefore, most earnestly and repeatedly pressed it upon his disciples.—And, his Apostle cautions
those

those persons, who think themselves in the strongest state of security, to beware lest that security betray them to their ruin:—

“ Let him that thinketh he standeth take heed lest he fall.”

It is no less needful, my friends, for you to be watchful, if you would safely guard against your temporal enemies.—Preparation for war is the best security for peace.—The midnight plunderer seldom attempts a house where constant watch is kept;—nor will a gang of robbers attack an armed company, associated and provided for mutual defence:—Neither will the restless sons of sedition dare to disturb the peace, or assail the privileges, of an armed and watchful people,—when every eye is upon them, and every hand ready to be lifted up, in support of the civil magistrate, and in defence of the commonweal.—Our privileges as a nation are many and great,—and the advantages we enjoy, under our present mild and effective government, are tried and invaluable:—*these*, surely, are objects worth contending for, and merit all our circumspection

tion and vigilance.—But, besides the blessings we have to preserve, the evils we have to apprehend, call loudly upon us to be watchful.—It is easier to prevent than to remedy evils.—Civil discord, indeed, is an evil that scarcely admits of remedy:—The termination of it is beyond the powers of calculation, and the calamities attendant on it, are severely felt by successive generations,

All this, some of my hearers will probably say, is plausible enough, were there any reasonable grounds to apprehend the evils, against which you are so anxious to guard;—but why should you found the trumpet of alarm through the land, when there is no danger,—why arm, when there is no enemy?—These persons will not deny, at least, that we have an inveterate and a formidable foreign enemy to contend with;—and, on that ground, your military preparation is not only justifiable, but laudable.—And if there be a man, who, in despite of the accumulated mass of evidence to the contrary, still persists in asserting

serting that there are *no* internal, *no* domestic foes to the King and Constitution of this country ;—*no* persons who, actuated by the enthusiasm of French principles,—by the thirst of power,—or the hope of plunder, would eagerly embrace the first favourable occasion, to inflame the public mind,—subvert the government,—and make the people, in effect, the instruments of their own destruction ;—if there be a man who can *thus* think, with such a one it would be in vain to reason.—We will leave him, therefore, to his own thoughts, which, happily for your country, are not as your thoughts.—Had your preparations been deferred, till the danger was at your doors, resistance would probably have been vain :—Had the revolutionary torrent once overflowed it's banks, what could have stopped it's destructive progress ?—But why should I endeavour to justify your conduct ?—It requires no justification, it merits all praise.—It is sufficient that you *apprehended* danger to your country :—Your preparation for it's defence entitles you to the gratitude of your countrymen.—Continue, then, to watch for the
public

public good,—that whenever, or if ever your services be required, you may be found prepared, and ready for action, in defence of the good cause you have espoused.

II. “Stand fast in the faith.”——To begin well in our Christian warfare, affords a fair promise of final success;—yet, it behoves us to recollect, that he only, who endureth unto the end, shall be saved;—that the crown of life is promised only to those, who continue faithful unto death.—“No man having put his hand to the plough, and looking back, is fit for the kingdom of God:”—and no man, who relinquishes, or wavers in the faith of Christ, is fit to fight under the banner of his Cross, —“Stand fast, therefore, in the faith;”—maintain that confidence in Christ, as your Saviour, which first induced you to enlist under his banner, and to place all your hopes of salvation upon him.—But rest not in a vain, unprofitable reliance on his promises;—for faith, in the *scripture sense* of the word, implies fidelity to him as our leader,—obedience to him as our commander,

mander,—a zealous discharge of our duty, in whatever post he may assign us, on whatever service he may employ us.——Whatever Christ ordains, the Christian Soldier believes to be wisest, fittest, best.—He, therefore, cheerfully executes his commands, though he may not at all times clearly perceive the reasons of them.—The prevailing desire of his mind is, “ Lord, *what* wouldest thou have me to do,” not, “ *why* wouldest thou have me to do it?”—And, where that sentiment does not prevail, there can be no sound, or steadfast faith in Christ.—The soldier, who deserts his colours, or holds traitorous correspondence with the enemy, is justly branded with infamy among men:—he, therefore can never be accounted a faithful soldier of Christ, who deserts his service, and makes a secret treaty with his own lusts.——Of such persons Judas is a scriptural type:—they are as truly traitors as he was:—for to betray his person, or to betray his cause, is equally base in the sight of him by whom actions are weighed.——“ Stand fast, therefore, in “ the faith,”—remembering, that “ his ser-

“ vants

“vants ye are to whom ye obey :—whether
 “of sin unto death, or of obedience unto
 “righteousness.”

As in your spiritual, so likewise in your temporal pursuits, no great objects can be effected, without some fixed and steady principle of action.—“A double minded man is unstable in all his ways,” and rarely succeeds in any thing he undertakes.—Hold fast, therefore, the principles of loyalty and patriotism, which have prompted your late exertions, in the cause of your King and Country.—Convince the world, that *these* are indeed the principles on which you act.—Let your conduct be marked by a decent respect to those who have the rule over you, and by an uniform obedience to the laws.—Adorn the profession you have chosen, and honour the cause you have undertaken, by practising the virtues of justice and mercy, peace and charity, fortitude and moderation.—Be cautious of provoking enemies by pride or oppression, by contention or slander.—Rather seek to conciliate the disaffected, and to confirm the well-disposed :—Rather endeavour

endeavour to make all ranks and descriptions of men sensible of the excellence of our present government, by contributing, as much as in you lies, to their participation of the benefits, which you enjoy under it's protection.—But, if in contempt of all the good they do, or may enjoy,—If in defiance of the resentment of their provoked and injured country,—evil-minded men will endanger the public safety,—disturb the peace of the community,—violate the rights of persons and property,—resist the magistrate and oppose the laws;—then, my friends, let your steadfastness appear, and your fidelity be approved,—“quit you like
“men, and be strong.”

III. The christian watches but in vain, —in vain his mind is stored with good principles,—if, in the hour of trial and danger, he does not manfully exert his strength.—If we “resist the devil, he will flee from us;” but if we combat not manfully with him, we shall be led “captive by him at his will.” —We are taught not only to *guard* against our spiritual enemies, but to *contend* with them;

—not merely to *look*, but to *press* towards the mark of our high calling ;—not only to *confide in the author of our salvation*, but to *work out our own salvation*.—True it is,—“ God worketh in us both to will and to “ do:”—the disposition and the power to do his will are alike derived from him.—But let the christian remember that, from him, to whom much has been given, much shall be required ;—that he is accountable for *all* the talents intrusted to him ;—and that God never requires of his faithful servants any duties, which he does not give them the power to perform.—All our watchfulness may not prevent our being assailed, nor our faith entirely preserve us from trials :—there is and will be work enough for us to do, till we have finished our christian warfare.—But, if we fairly put forth the powers God has given us,—acknowledging our dependance on him as the giver of all victory ;—if we quit ourselves like men, and be strong,—we shall be more than conquerors, through “ him that loved “ us, and washed us from our sins in his “ own blood.”

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In like manner, my friends, though you have manifested your watchfulness, by such prudent precautions against surprise;—though your conduct in these trying and perilous times, is so strongly marked by loyalty to your King,—attachment to the Constitution,—and love of your Country;—though by your appearance, on the present occasion, you give a decided proof that you justly appreciate the blessings you enjoy, and that you are prepared and ready to defend them;—yet, all this military preparation will prove but empty and unprofitable parade,—if, in the day of trial and danger, (should ever that day come,) ye do not “quit you like men and be strong.”——Manly perseverance, and vigorous exertion, may yet be necessary to complete the good work you have begun.—The flame of sedition, though smothered, is not extinguished.—The seeds of anarchy have taken deep root in the land;—and, though the vigorous measures of government, and the loyal spirit of the country, have for the present checked their growth, they may yet take the advantage of a season to choke the precious

cious fruits of order.—But why should I exhort you on this subject?—Your cause is a noble and just one.—It is the cause of your King and Country,—of order and liberty,—of security and prosperity,—of peace and plenty,—of religion and virtue.—Armies have been raised, to gratify the purposes of tyranny and ambition, pride and vanity, lust and avarice;—to subdue a country, or enslave a people,—to exalt a monarch, or degrade a rival,—to plunder a nation, or engross a trade.—But *you* arm for self-defence,—for the preservation of peace.—*You* wage no offensive war,—you act up to the principle, which your foreign enemies only professed;—and none are considered as domestic enemies to you, who do not become enemies to your King and Country,—and, in fact, enemies to themselves.—*You* are no hireling instruments of the superior powers to oppress and enslave your countrymen;—but, the voluntary supporters of the civil magistrate in the due execution of the laws.—*You* will not attempt to abridge any man's rights and privileges,—or to injure any man's person or property;—
for

for, your object is to defend them.—You are not more the *friends of the King and Constitution*, than you are the *friends of the people and country*;—and you are persuaded that, in defending the *former*, you are most effectually serving the *latter*.—You love and esteem your Sovereign for his virtues, and for the mild and beneficent use he has made of the power entrusted to him for the public good;—you reverence the Constitution, on account of the happy medium it steers between tyranny and licentiousness;—and, because you have profitably experienced, how wisely it is calculated to answer all the purposes of good government, without encroaching on the liberty and security of the subject:—you know also, that it contains within itself the seeds of it's own renovation,—and, that it has energy enough in itself, to supply any defects, or to repair any injury, which time or accident, may have occasioned to it.—Knowing and feeling these things as you do, it would be a waste of time, and of words, to offer any other arguments to induce you to “quit you like men and be strong.”

IV. In

IV. In the discharge of your duty, however, be careful to "let all your things be done with charity."—The Christian Soldier never loses sight of this principle,—knowing that, however ardent his zeal in the cause,—however arduous his contests with the enemies of his salvation, no plea will justify the breach of this *royal law*.—He knows that all his doings without charity are nothing worth:—therefore, though he hate sin, he cannot hate the sinner.—He remembers *him*, who endured the perverse contradiction of sinners, and prayed, even under the agonies of a most ignominious and excruciating death, for his murderers;—who came to call sinners to repentance, and reconciled us unto God, while we were yet enemies to him.—When God punishes his rebellious creatures,—it is the correction of a tender father, who would not that any should perish, but that they should return to their allegiance to him, and live.—An enemy subdued by his grace, is an enemy no longer; but becomes an adopted son, the friend and companion of his God.

We, my friends, must be followers of him, if through faith and patience we would inherit the promises.—“It is good “to be zealously affected in a good thing;” —but zeal will never justify a breach of charity.—A good cause requires not the aid of injustice, neither can any cause be, finally, benefited by it.—Charity not only doeth no evil, but thinketh none.—Charity will be cautious of imputing evil designs, where possibly good only may be intended: it will not indiscriminately confound them, who seek to reform or improve the Constitution, with those who are labouring to subvert or destroy it.—However mistaken the judgment of those persons, with respect to their plans of reform,—however unadvised and unseasonable their attempts; yet surely, they ought not to be classed with men of desperate principles, or of desperate fortunes, who are adverse to all government;—who aim not at reform, but revolution;—who are anxious to destroy the mild government of our King, that they may, on its ruins, establish the despotism of a mob;—who seek to remove the restraints of law, that they may gratify

gratify their lust of plunder.—That there are persons of both these descriptions, in this country, is scarcely to be doubted.—Against well-meaning, but mistaken *speculists*, Reason is the only weapon that ought to be directed;—but against *revolutionists* and *anarchists*, the sword of the law:—and should that be ever found too weak, it deserves, and will receive your effectual support, and the support of every friend to his country, and to human nature.

Should a case of this kind ever occur,—should you ever be called out, to oppose a lawless and infatuated multitude;—even here, the mild spirit of Christianity will influence your conduct.—However you may reprobate their proceedings, you will compassionate their errors.—You will rather seek to prevent their doing injury to others, than unnecessarily to injure them;—you would rather consign them to the laws of their country, than become yourselves the instruments of it's vengeance;—nay, you would rather that preventive and corrective punishment should reform and amend their hearts,

hearts, than that their obstinacy and perverseness should render them fit objects of exemplary severity;—and, if justice tempered with mercy should happily produce repentance and reformation, you will receive them again as fellow citizens,—bury the past in oblivion,—and seek to do them good.—In a word,—while ye watch, that evil befall not to your country, or to the persons and property of your countrymen;—while ye “*stand fast in the faith*,”—maintain your allegiance to the king,—your attachment to the constitution,—and your fidelity to the cause in which ye have so honourably embarked;—while in the day of trial, and in the hour of conflict, ye “*quit you like men and be strong*,”—take care also, to “*let all your things be done with charity*.”

It is time that I should conclude this discourse, but bear with me a little longer, my brethren;—this is a high day,—the subject is interesting,—and the sight before me particularly animating.—Allow me, then, to ask, are there any persons present, who are endeavouring to excite the public attention,

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tion, to new and untried systems of government, or to speculative improvements in the constitution of this country?—If there be,—I would entreat them to pause a while, and reflect seriously on the probable consequences of such a procedure.—The present convulsed state of Europe, and, the irritable frame of men's minds on great political questions, surely render such a measure peculiarly dangerous in the present season, which is alike unfavourable to dispassionate reasoning, and to temperate measures.—The democratic storm may easily be raised, but who shall quell it?—Who shall confine it's direction, or stop it's destructive progress?—It might, and most probably would, go on in all directions, till it involved this flourishing and happy country in one common ruin.—No good man will ever object to any safe and practicable improvement in the state,—nor will any considerate man deny that the *British* Constitution and Government partake of the nature of all human institutions,—that is to say, they have their imperfections and abuses;—but a wise man will not rashly stake a number of positive

tive and sensible benefits, against the *mere chance* of removing some slight inconveniencies, or of obtaining some few trifling, and perhaps but imaginary advantages:—he would not, on the precarious issue of speculative systems, risk the subsistence of a Constitution, which secures to us all the substantial benefits of well-regulated society, —which imposes no restraints upon our actions but what are necessary and salutary, —which protects our persons and property, and, in the true sense and meaning of the words, confers, and defends us in the enjoyment of, *Civil and Religious Liberty*.

I would recommend, also, to the consideration of those reformers, that, upon their own principles, they ought, for the present at least, to desist from their purpose. —If a people have a right to choose their own government, that right can only be exercised by the great body or majority of the people, (unless you can suppose a whole nation to be unanimous in their choice;) and, of course, if there is ever to be any settled government

government in a country, the minority *must*, (as indeed they ought,) submit to their determination.—Now, if ever the sense of a people were fairly and fully expressed, in favour of the government under which they lived,—and their determination to support and defend it, openly and manfully avowed;—I contend, that this has been recently done, and is at this moment the case, in this country.—If, therefore, a few dissatisfied persons, in direct opposition to the declared sense of the country, still continue their attempts to disturb the peace of society, by prosecuting their plans of reform;—I beg leave to remind them, that, however lenient the laws of their country may be in respect to such practices, they are clearly convicted, in the court of reason, not only of gross inconsistency, but of *high treason*, against the only *sovereign authority* they seem disposed to tolerate, even against the *sacred majesty of the people*.

If those seditious and restless persons, who aim at nothing short of the destruction
of

of the present government, be capable of being influenced by religious considerations,—I would remind them, that the spirit of Christianity is a spirit of peace and order;—that the same authority which commands them to fear God, bids them, also, to honour the King;—that to a proud spirit of independence, and impatience of salutary restraint, may be fairly imputed man's first disobedience and all the subsequent miseries with which mankind have been afflicted.—I would entreat them to reflect, a moment, on the accumulated load of guilt, for which they will have to answer to their own conscience, to their country, and to their God;—should they by their conduct involve this nation in the horrors of anarchy, and civil war.—He, who lets a wild beast loose upon the community, is answerable for the ravages that wild beast may commit.—If, then, these persons would act consistently as the disciples of the Prince of Peace,—if they would promote the real welfare of their country, and consult their own comfort and happiness;—they will adopt the
advice

advice of an inspired penman, "fear the
 "Lord and the King, and meddle not with
 "them, that are given to change."

Finally,—permit me to caution the labouring and manufacturing part of the community, against the artful insinuations of designing and ambitious men.—*You* may be made the instruments of effecting a revolution in this country ;—but, at the same time, you will become the instruments of your own misery and ruin.—History, universally, teaches this truth, that, in all revolutions, the lower orders of the people are the least gainers,—and that, in all popular commotions, they are the greatest sufferers.—*You* may be flattered with the specious names of *liberty* and *equality*,—nay, even the property of your more opulent neighbours may be held out to you, as a seducing bait ;—but when once you have served the purpose of your leaders, you will find, by wretched experience, that you have only *changed your rulers*, and not *improved your condition*.—In this manufacturing and commercial

mercial country, the first consequence of any internal commotion would be *the stagnation of trade*, the effects of which you would feel most severely.—Your resources would be cut off,—the regular means of support be done away, and poverty and misery would be the certain lot of yourselves and families.—If you should survive the calamities of civil broils, and escape the peril of the sword;—you will then be convinced, that the sentence, passed upon our first parent, still remains in full force, “in the sweat of thy face shalt thou eat bread,”—and, “if any man will not work, neither shall he eat.”

The best advice, therefore, I can give you, my brethren, is, that each of you “study to be quiet and mind his own business,”—to do his duty in that state of life in which Providence hath placed him.—“Watch ye” against the enemies of your salvation:—“stand fast in the faith” of the great captain of your salvation:—“quit you like men, and be strong” in the great work

work of your christian warfare:—"let all
 "your things be done with charity,"—"do
 "ye unto all men, as ye would, they should
 "do unto you:"—and you will find, by
 happy experience, that, by this conduct,
 you have most effectually contributed to pro-
 mote your *present welfare*, and to ensure
 your *eternal felicity*.

7 AP 66

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